

# The Manifesto.

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The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and

James Whittaker.

No. 21.

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*Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.*

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The Elders return to Harvard.

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On the 30th of April 1783, Mother Ann and the Elders left Ashfield, and passing through Petersham, tarried there one night. The next day they reached Harvard. They visited the Believers in that vicinity, and in the neighboring towns. Destined as they were to suffer persecution, they were soon called to prepare for a new and trying scene.

Mother Ann was warned, in vision, several days before the event, which took place on the first of June. The Elders, at this time, were at the house of Jeremiah Willard. Elder James Whittaker made the remark, "There will be a great persecution, for I have seen the figure of a persecuting man." The circumstances which gave rise to this affliction were as follows;—Sarah Turner had married a deaf man by the

name of Jude Carter. Sarah having gained a love for the Believers, was anxious to live their manner of life and her husband appeared to be equally interested. Jude had a fancy for silver buckles on his shoes and also for silver knee buckles, but Sarah urged him to sell them and to buy something that would be of more use in the family. He replied, by signs, that other people wore silver buckles and it could be no harm for him to wear them. The next day they went to the city of Boston, where he sold his buckles. On their return she prevailed on him to have his hair cut, he consented to have it cut, as she directed, which was accordingly done. Jude seemed quite well pleased with his new friends, for a few hours, but suddenly becoming offended, he left the place without even giving his wife the knowledge of his departure. So soon as she learned what he had done, she returned to her home, accompanied by some of the Brethren and Sisters. In passing through the village of Harvard, Jude made a grieved complaint, by signs, that the Shakers had robbed him of his silver buckles, cut off his hair and taken away his wife.

This furnished sufficient foundation for those who were watching for an occasion to persecute the Believers without

inquiring into the true state of the case. Secret measures were taken to raise a mob, of which the Shakers had no knowledge till the people appeared in mob array at Elijah Wilds, in Shirley, on Sabbath evening, June 1, 1783. They guarded every door and window, and no person was permitted to go in or out. The Believers were engaged in religious service, but retired from the room, so soon as they learned of the presence of the mob. The leaders of this lawless company were Phineas Farnsworth, James Pollard, Elisha Folcum and Asa Houghton.

With them were a company of base characters from the towns of Harvard, Roxbury and Bolton. Like the men of Sodom they attempted to enter the house by pressing hard against the door. This, the Brethren on the inside prevented. David Meacham was in an adjoining building. Seeing the mob he attempted to force his way through the crowd and enter the main dwelling but was unable. He then attempted to reason with the mob on the impropriety and unlawfulness of such proceedings, and inquired the cause of their coming in such a manner. He urged, in his remarks, the testimony of truth, the liberty of conscience and the duty of Christians.

A large number of persons gathered around him and gave good attention to what was said, which soon caused a disunion among themselves. The leaders of the mob on seeing the effect of David's lecture, took hold of him with violence and thrust him into the house with this remark.—“You shall not preach any more to the people.” Although the mob had ordered that no one should leave the house, they per-

mitted one of the Believers to return to her home to take charge of her infant. After attending to this duty, and opportunity offering, she sent word to the officers of the town, of the lawless mob that was gathered at the house of Elijah Wilds in Shirley. The mob continued at the place all night, with much railing and unbecoming behavior; but committed no personal injury till the next morning.

At an early hour the leaders demanded that Mother Ann and the Elders should come out. This they refused to do, but consented that four persons might come in. Four accordingly entered the house.

They were soon invited to breakfast which invitation they quite readily accepted. Elijah Wilds, by advice of Mother Ann, carried bread and cheese to the mob, and many of them very readily accepted it. Elder James Whitaker who was anxious to appeal to their better feelings said, “I must go and speak the word of the Lord to this large company of men.” He went from the house, accompanied by some of the Brethren and spoke to them as follows; “Why have you come here in such numbers? What have we done? Have we hurt or injured your persons or property? If we have, make us sensible of it and we will make you due satisfaction.”

At these words the mob broke into a rage and seized Elder James by the collar. The Brethren instantly stepped forth to rescue him from their merciless hands. In the struggle he cried out,—“Father, Lord of heaven and earth, forgive them, O forgive them for they know not what they do.”

Thomas Buckmour the Grand Jury-

man of the town and James Parker a Justice of peace arrived at this time and immediately commanded the mob to desist from troubling the Shakers.

For a very brief time only the word from the officers quieted this lawless company. The mob still continued to increase and it was not till after several hours of contest with the Believers and the peace officers, that the leaders of the crowd consented to give up their unlawful demands, upon the following conditions. "If the two Elders, William Lee and James Whittaker will go with us to Harvard, we will leave your Mother Ann, and withdraw in a peaceful manner.

"We promise, upon our honor, to treat the Elders with kindness and civility and they shall not be hurt." Upon these conditions the Elders consented to go with them. David Meacham, Calvin Harlow and several other Brethren accompanied the Elders. On entering the town of Harvard, the mob manifested a renewed degree of temper and commanded that all the Shakers, except the two Elders should return to Shirley. David Meacham and Calvin Harlow did not choose to obey this tyrannical order and refused to return. The mob immediately seized the horses, upon which the Brethren rode, and would not allow them to advance. Calvin and David leaped from their horses, and forced their way through the lawless crowd, and hastened on to meet the Elders, who had called at the house of Jeremiah Willard. A faint hope had occupied the minds of the Believers, that in the house of an honorable and respected citizen they would be comparatively safe from all harm.

In this, however, they were again, to

be sadly disappointed. Regardless of the order, by the owner of the residence, not to enter his house, and irrespective of the laws of civil society the mob broke into the house and inhumanly dragged Jeremiah from it, by his feet.

They then went through the building as only infuriated beings could go, and seized the Elders, forced them violently into the street, and to the place where the main body of the mob were stationed.

Plans were now laid for the execution of their premeditated designs, and the speaker announced;—"James Whittaker and William Lee shall be tied to a tree, and be whipped!"

David Meacham and Calvin Harlow were then seized and thrown upon the ground and held fast by ruffianly hands till the barbarous deed was accomplished.

Elder James was divested of his clothing, to his waist, and tied to a tree, when Isaac Whitney, with sticks, that had been cut for this special purpose, began the cruel work of scourging an innocent and God fearing man. As the number of strokes had not been limited, the fearful, lacerating work continued till the flesh was bruised to a jelly, and his back a gore of blood.

Satisfied with their own savagery, they untied the good Elder, and allowed him to go. Still furious in their evil work, they seized Elder William Lee intending to have him subjected to the same form of cruel treatment. Elder William asked the privilege to receive, what his persecutors chose to inflict, while on his knees, and the whippers began as in the former case.

Elder James, already so cruelly beaten, placed himself so as to shield

Elder William from the strokes. Several others followed this genuine Christian example, and among the number was a woman of God, Bethiah Willard.

At this display of self-sacrifice, the rage of the persecutors increased and the Believers were inhumanly beaten without regard to age or sex. Bethiah carried the wounds inflicted at that time on her head and face till the day of her death.

Evidently frightened at their own abusive treatment, of these innocent people, the mob began to disperse and soon left the suffering objects of their cruelty, to take care of themselves. After these persecuting Christians had left the Believers, Elder James broke forth in the ministration of a new song, and all kneeled in prayer.

The company then went to the residence of Jeremiah Willard, and received the best of care. The Elders and the two Brethren who came from Shirley soon took their horses, and returned to report to other dear friends, the severe persecution through which they had passed.

Elder James in speaking to the Brethren and Sisters, said, "I have been abused; and it is not for any wrong that I have done to them. It is for the gospel's sake. I have nothing against them for what they have done to me. They were ignorant and knew not what manner of spirit governed them."

All the Believers then kneeled in prayer to God, that he would forgive their bloody persecutors, "Father forgive them for they know not what they do." "This" said Mother Ann, "is the life of the gospel, and we should be thankful that we are counted worthy to suffer persecution for Christ's sake."

It was subsequently learned that no one in the mob was a resident of the town of Shirley. Many of the citizens were displeased with the transactions.

### LIFE IN CHRIST.

ABRAHAM PERKINS.

WHAT is to be done to inherit eternal life? What is to be done to be saved? This is a problem of the greatest importance, commanding man's highest interest and his best and fullest powers to solve. The question is simple in its nature, and its solution easily found, setting aside self, the ruling passion of the heart.

Honest living is the answer which embraces all the duties of life, physical, moral and spiritual. As the sparks fly upwards, so is man prone to evil. Whoever knows his own heart, knows it to be selfish; knows that his inclinations tend largely to the indulgence of the animal part of his creation; knows that his proclivities lead to corruption. Consequently, he can but realize that self is the judgment seat for consultation and representation, and the tribunal for decision, and therefore the God of this world, whose mischiefs are cropping out in a multitude of ways.

Our manners, our habits, our conversation and acts are witnesses of our life and character, and demonstrate our positive leaning, whether towards that which ennobles and elevates, or to that which is low, degrading and groveling. To the young who are emerging from childhood to manhood, the period of their existence in which habits of life are generally formed and character almost universally established, allow me to say,—if you would respect yourselves and command the respect and confidence of others, if you would honor yourselves and truly honor society, you must live and be governed by principle; thus, in your life, you will give the evidence

of honesty of purpose. A life governed by the law of Moses leads directly to Christian conditions, spiritual life and resurrection. That law is a school-master to bring us to Christ. The true Israelite in his life, unmistakably typifies Christian character and life; and the ordinances and principles of that law show precisely what is to be practiced in the resurrection order.

Witness the order of the priesthood and confessional of the Mosaic dispensation. The priests ministered at the altar and were the expounders and teachers of the law. They were the mediators between the people and Almighty God. They stood before them as God, as the Scriptures declare, and to them made their confessions as unto God, and also how confession was to be made; as in the case of Achan, when Joshua bid him "Give glory unto the Lord God of Israel, and make confession unto him, and tell me (Joshua) what thou hast done; bide it not from me." Josh. vii., 19. The antitype, Christ Jesus, who commissioned and gave power to the Apostles to loose and bind, that is, to remit or retain, justify or condemn, authorized this same power to be transmitted to their successors in that order. "Many came and confessed and showed their deeds" before a human witness in the gospel dispensation just as Achan did under the law. We learn the order of instruction in the law of Christ in the case of Cornelius, of Cesarea. Acts x., 5, 6; also Romans x., 10. "With the mouth confession is made unto salvation." The testimony of John the Baptist, was repentance unto the remission of sin by confession; and Jesus taught repentance and belief in his gospel. Mark, i., 15.

Hence if the church of Christ is the light of the world, if there we are to find our union and fellowship with saints, and our relation to God, let us give place to reason and learn the lessons of redemption from the teachings of Jesus in and through the order of his appointment. He who hath a heart to feel, ears to hear, eyes to see and conviction that commands obedience, let him manifest the principles of truth and honesty, come out from the world and follow Christ, supporting as he did the honest, virgin character.

*Enfield, N. H.*

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#### TRUST IN GOD AND DO THE RIGHT.

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COURAGE, brother! do not stumble,  
Though thy path is dark as night,  
There's a star to guide the humble:  
Trust in God and do the right.

Let the road be long and dreary,  
And its ending out of sight,  
Foot it bravely, strong or weary:  
Trust in God and do the right.

Perish policy and cunning,  
Perish all that fears the light  
Whether losing, whether winning:  
Trust in God and do the right.

Trust no forms of guilty passion,  
Fiends that look like angels bright,  
Trust no custom, school or fashion:  
Trust in God and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee:  
Trust in God and do the right.

Simple rule and safest guiding,  
Inward peace and inward light,  
Star upon our path abiding:  
Trust in God and do the right.

—*The Catholic.*

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I AM convinced that genuineness of deportment and manner springs from inward purity of character.—*A. I. Baker.*

## A TREATISE ON THEOLOGY. No. 3.

F. W. EVANS.

50. "THE angels (of the fourth heaven) are the reapers," who are to go forth at the "end of the world." One of them visited Jesus. But in the second appearing, there would be a general influx of those holy reaping angels, to cut men from the earth, and to administer the resurrection power. "But unto the angels (of the first, second and third heavens) hath he not put in subjection the world whereof we speak"—the Christ world? On the contrary, the children of the resurrection would "judge angels," that is, the generative angels, by preaching to them the things pertaining to the Gospel; which things even "the angels desire to look into."

51. Jesus is made so much "better than the angels," that they came at his birth and "worshiped" him. These could not have been of the same order of angels as those who came and ministered unto him. It appears to me that they are the angels who will minister the work of judgment and conviction in the coming religious revivals; and therefore there will then be something more radical—a testimony against all "fleshly lusts, which war against the soul."

52. Jesus alluded to these pure angels, when he said: "Hereafter ye shall see the angels of God ascending and descending upon the Son of Man"—upon those who should "stand with the Lamb on Mount Zion," in virgin purity.

53. Of John the Baptist, Jesus said: "If ye will receive it, this is Elias that was to come." Elias lived under the second dispensation; but, as a prophet, he was inspired by angels from the third heaven; the same ministered unto John.

54. Ann, as had been Jesus, was ministered to by angels from the fourth heaven; being their first and second appearing upon earth.

55. Do any of us believe that John the Baptist was Elias? Not at all. Now, when we put the man Jesus for the spirit of Christ, who inspired him, and yet deny that John was really either Elias, or the spirit who inspired him, notwithstanding the plainest declaration of Jesus himself that John was Elias, do we not "strain at the gnat and swallow the camel" at one gulp?

56. When Peter says of Jesus, "Thou art the Christ," it is by some deemed conclusive that the man Jesus is the very Christ. But when this same Christ tells Peter that he will build his church upon him, we are coolly informed that Jesus did not mean the man Peter, but that spirit which inspired him; as in the instance where he calls Peter, Satan; he did not mean that for Peter, but for the evil spirit.

57. But, good friends, I think that if Peter did imagine that Jesus was the primitive Christ, he was as much mistaken as were those who thought John was Elias; or that Peter was to be (as the Roman Catholic church holds) the foundation of the Christian church.

58. I have no objection to the Apostles, and all those of *past* dispensations, calling Jesus the Christ, for so he was to them. But I deny that they are any more the rightful teachers and instructors of the second Christian church, than were the disciples of Moses their rightful teachers and instructors.

59. I earnestly contend for the revelation and gift of our own church and dispensation, as being more worthy of our confidence than are all the Bibles and books in existence.

Yea, more than that, I claim that the truths of the present revelation are far better sustained by Scripture records, than are any errors which we may have imbibed.

60. Antichristian enslavement and subordination to the "letter," kills and creates discrepancies and contrariety of sentiment on doctrinal matters.

61. It cannot be expected that, as a people, we have had sufficient time to travel entirely away from Bibles and creeds and commentaries, and the opposite extreme, infidelity. But I believe that, ere long, another degree of the Gospel will open; and that a fire will be kindled in Zion and a furnace in Jerusalem, that will consume error, and cause the watchmen to "see eye to eye."

62. The debris of the past degree obstructs and prevents new openings of Gospel truth, which ministering spirits are laden with. They are waiting for an entrance into the hearts of the children of the Most High. What can they do *without*, until those *within* are imbued with the truths they are commissioned to dispense?

63. But, to return from this dreaming, it surprises me to see writings that were addressed to the poor Gentiles, who had to be fed with milk, because they could not bear meat (the truth,) quoted as infallible authority upon doctrinal matters pertaining to the Millennial church.

64. The foundation of anti-Christ is the letter—the record. Jesus Christ was the true church. The apostles were the foundation of the Jewish Christian church; Peter, of the Gentile Christian church; Constantine, of the Roman Catholic church; Luther and Calvin, of the Protestant churches.

Each of them one degree below the other; till we come down to the largely adulterated Christianity of the Chinese rebels.

65. The foundation of the Christian church, in Jesus, and also in Ann, was Christ revealed in them; a living revelation, that opened an entrance, and gave access to the resurrection heaven, from whence the reaping angels descend and ascend continually upon its true members.

66. The Apostle Paul, writing to the Ephesians, speaks to them on this wise: "Ye have heard of the dispensation of the graces of God, which is given me to you—ward; how that, by revelation (not by the Scriptures) he made known unto me the mystery \* \* \* which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by his spirit."

67. Paul further says: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory." Again: "Eye hath not" (hitherto) "seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, even the deep things of God."

*Mt. Lebanon, N. Y.*

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As the sun gives both shine and shower, so should the true love of our friends give us the needful refreshments of reproof, as well as the smile of approbation.—*A. J. Calver.*

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Mildness is an ornament to friendship.

Editor of Manifesto.

BELOVED ELDER HENRY;—I copy the following from letter of a correspondent, in Sacramento, Cal., I. H. Burbank.

DEAR COUSIN;—The reading matter you have sent me has been very interesting to me and also to our cousin, Clara B. who recently visited me from Oakland, Cal.

She enjoyed much satisfaction in reading the Manifestos, as she never before could learn much about your people, and has always desired to. I have still all the numbers you have sent me and of late they have given a better insight of the gospel doctrines of your people, or Community, than formerly, I think.

And again, C. C. Lerned, of Hopkinton, N. H. writes me thus,

MY DEAR FRIEND;—In answer to your inquiry regarding those Monthly magazines I would say, that we take great pleasure in reading their pages, also in mailing them to friends south and west, many of these persons being interested in the origin and progress of your religious organizations. At any time convenient, we will be pleased to receive The Manifesto.

And I would add my own testimony of approval of matter and manner of arrangement in the pages of The Manifesto.

The subjects, in general, being treated in a clear and comprehensive style so that any ordinary mind can readily read and understand their import.

The serial, of The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker, is opportune in its publication, and will no doubt lead to a clearer understanding of the object and aims of our religious institutions, from the commencement, than could otherwise be obtained.

The Trumpet of Truth gives no uncertain sound, that reverberates through

the columns of The Manifesto. And may it continue to sound till it thrill the soul of humanity to a realization of the necessity of more fully observing, God given physical laws, and the unfolding of psychological powers, to the salvation of body and soul from sin, and the noisome pestilence that stalks through the universe unimpeded.

Harriet Hastings.

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#### ADVICE TO THE YOUNG. No. 2.

HARRIET SHEPARD.

SPEAKING of a young friend, the philanthropic Howard said, "She taught me to forget myself and live for my neighbor." Her frequent visits to the needy were benevolent, but the result was illimitable and perpetual.

When Henry Martin was entreated by all the eagerness and tenderness of a loving sister to stay with her, he answered: "Sister, the Savior you taught me to love has a work for me among the heathen, and I shall go to it, trusting your prayers and his love will sustain me." Such exhortations and patterns are swelling fountains whence flow many fruitful streams whose wholesome excitement is realized throughout Christendom. Such plants of righteousness, purity and peace will bloom both in this life and in the world to come.

While we are reflecting on the weighty subject of consecration, so sacred to the heart and recollection, we would that a feeling of benevolence worthy of the day in which we live, and a kind regard for the unfortunate take possession of your mind and rule your actions. To be wavering between good intentions and their non-performance is the calam-

ity of some. To be truly serviceable, persistent and continued effort must impress your every career. Let thy fixed aim and desire be to do right and compel wrong to yield thereunto. "Then, what though thy smiles fade and tears come in their stead, and the world frown darkly on thee, if so there be no clouds between thee and thy God?"

"It is important that the expression of the face be sweet and cheerful; but it cannot be unless you are kind, contented and loving. Remember, if you squander the golden hours of youth, without studying to become useful, good and pure, you will not, in after years, be very likely to reform. The clothes you wear today cover a fading form which cannot live always as the soul does. Live truly, and in living weave a rich and beautiful garment for your soul, which shall never grow old, but brighten while ages come and go."

*North Union, Ohio.*

Vienna, Austria, June, 1887.

Esteemed Friend, LOUIS BASTING:— Gladly would I write to you in the English language, but you must still have some patience. I understand your writing quite well, and I beg you to continue to address me in English; by that means I shall learn in two respects and my gratitude shall be two-fold. I sincerely thank you for your kind words; they have given me much joy. Gladly do I discern from them that my being, feelings and thoughts are not incomprehensible to you. And since you understand me, I indulge the hope that when I arrive at your honored community and feel the elevating influences of the brotherhood and sisterhood, what is im-

perfect in me will become perfect, and I shall experience the happiness of being one with you and yours in heart and mind.

Be assured that I am possessed of a deep earnestness for the cause and that I consider it my "life's labor" to devote my feelings and emotions to the practical work it demands. When I come to you I expect to find friends and counselors to assist me in that endeavor.

You are quite right when you say that saintship may be acquired in the Catholic church, but that the masses are far removed from it and are likely to remain so. This deplorable state is partly caused by the spirit and example of the teachers, partly by the institutions of human society, which appear to be hostile to all unselfish, spiritual aspirations. The leaders at Rome are so much engaged in politics and the assertion of claims to temporal power, that the practical realization of the doctrine and life of Christ are overlooked, and their words and formal ceremonies remain without effect.

The office and calling of our priests is not a God-given profession, but an acquired, learned trade. No wonder that there is so little of inspiration, love and grace, and that both priests and people are lacking the elements of the truly moral and Christian life. Oh, *all that* I feel with you and am deeply pained that it is so. Could I but have found one place or order among all the many so-called Christians, where the example of the Savior really lives, I should have acknowledged it with joy, sought it out and imitated it. But it does not exist among these Christians.

But now blooms the only home of genuine, resurrected, ancient Christian-

ity in far-away America, among the Shakers! But I believe that it will again possess the heart of the world, for life is ever and ever breaking away from the old, decaying world and pushing into a new land, the cradle of future histories. There dwell the Shakers in a new valley of the rejuvenated, sacred Jordan river, overshadowed by the new Mount Lebanon; there, like John, the fore-runner of our Lord and Savior, to teach, baptize and cleanse—a living example to future generations. It is an exalted vocation to fulfil; it is everyone's duty who is seeking to know and follow Christ, to unite with them and be a pillar and support to sustain that beautiful communion that it may continue from age to age above the falling nations and peoples, victoriously, unchangeably faithful to preserve the kingdom of God on earth for those who are hungering and thirsting after righteousness.

O blessed communion of souls! Why should not the blessing of God, and peace and happiness, be in the hearts of those whose life-work is to do deeds of love to each other? Do not blame me, dear friend, if I give way to my feelings, but I believe to be upon the right road even if I cannot find the right word.

I fully acknowledge the obligation of celibacy, and of obedience and subjection to the counsel of Elders; a Christian community cannot exist without these fundamental principles. I see that and I admire the discernment of those wise men, and especially of that enlightened woman, who were the founders of that system. Is not the very first principle of the genuine, Christian doctrine found in the words of the Redeem-

er; "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Therefore is voluntary poverty, humility and cross-bearing included in the invitation of Christ. That he who lays down his own sensual life and denies himself of all worldly lusts, for Christ's sake, seeking for better things, will no longer desire to return to the worldly life and run anew the road of suffering, and can in this world already bring his soul to God without division or partition is certain; and the result of all is chastity and unselfishness in celibacy. Therefore let my life prove what my heart knows and feels. To do that work requires strength, charity, patience and above all, the grace of God.

I am sincerely yours,

J. S.

Mt. Lebanon, N. Y., Aug. 1887.

J. S. Dear Friend and Brother;—How glad I was to receive your letter, I cannot express. Surely, the angels of God must have been with you that you can so clearly comprehend the necessary requirements for living the higher life, as well as to be able to see the beauty and glory resulting there from. Only one word of caution might be useful, and even that your just conception may have anticipated. But since you compare the mission of Believers to that of John the Baptist, allow me to continue the figure still further.

Jesus said, concerning John, "What went you out for to see? A man dressed in rich garments? He is a prophet and more than a prophet. Among them born of woman none is greater than he,

but the least in the kingdom of heaven (who is born of the spirit) is greater than John."

John was a child of poverty, whose home was the desert, whose clothing and food were of the rudest and coarsest kind; but he presented great truths. Neither are Believers a people of wealth and opulence, possessing the luxuries and refinements of modern life. They are a plain, simple people, having comfortable homes and the needful things of life. Nor are they perfect in all respects concerning spiritual and moral things. How can they be? Since, when we come from the world, however good our intentions may be, we have clinging to us habits, customs, modes of thought, the effects of wrong education, and many other things that are incompatible with the higher life, but that cannot be dropped and overcome at once.

Hence the Savior likened the kingdom of heaven on earth to the growing corn, requiring time and the concurrence of proper conditions before maturity is reached. I hope I am making myself understood.

While you are building houses in the great city of Vienna we are endeavoring to raise a glorious temple under the guidance of the Master Architect who will "lay judgment to the line and righteousness to the plummet." The foundations are laid broad and deep and strong enough to withstand the shock of ages and the corroding tooth of time. But the superstructure is not finished; more laborers are needed.

Accept the love and best wishes of  
Your friend and brother,

Louis Basting.

Duty is ours, results, God's.

### OUR ENEMY.

Not long since I was looking at a little book containing some of the sayings of a good old man, who is called a saint by the church of which he was a bright and shining light, and among other good words which I read there were these: "there is no worse enemy nor one more troublesome to the soul than thou art thyself, if thou be not in harmony with the spirit." Can it be denied but what the good old man wrote an indisputable truth when he penned those words? What worse enemy can any human being have than one's self if not in harmony with the spirit of good, of love, of purity, of the Christ spirit which embodies all that there is of good? What is it that makes the wretchedness, the sorrow, the sin of this life but that we are not in harmony with this spirit which is "first pure, then peaceable," and which gives all good to those who cease to repel it and become harmonious with it.

If a man or a woman desires or hopes to be a conqueror of that enemy how is the victory to be obtained? Is it not by "turning the sword within," and slaying the worldly, carnal nature which is always watchful, always alert, never resting, never sleeping, but always ready to use any means to achieve a triumph over the better part the diviner portion of our nature? We must "turn the battle to the gate," we must be always on guard with our equipments ready, our weapons of spiritual warfare in good order and thus be ready to defeat and crush the foe who is striving to overcome us. We must as the good apostle said "take unto us the whole armor of God." And how can we best

fight this battle and have the assurance that we shall win the victory? Is it not by being busy in good works, by being ever constant in that best and loudest of all preaching, *practice*, so that "others seeing our good works may glorify our Father;" by living upright, loving, pure lives, in short the Christ life; for that is the way to glorify our Father.

Shall we not be in harmony with the spirit if we adopt and live up to that best of all teachings as promulgated by him whom we claim to have been the first and best of Shakers, to "love the Lord thy God with all thy heart and mind and strength and thy neighbor as thyself." If we do this, if conscientiously and faithfully we strive to be true to duty and to "do unto others as we would that they should do unto us" we surely shall come off conquerors.

"There's a battle to be fought

Between the soul and sin;" a battle in which we require all the spiritual strength which we can attain unto; and let us fight it bravely, trustingly, steadily; never resting, never laying aside our armor till we are sure we have won the victory; till we can truly say "I have fought the good fight, I have finished my course, I have kept the faith." We shall assuredly know when that glorious time has come, there will be no uncertainty then, for the "still, small voice" within which we call conscience, but which is the voice of God will surely say to the victor "well done, good and faithful one."

"A."

*Canterbury, N. H.*

THE reason that we so often misjudge people, is that we take our own standpoint to judge from.

#### DUTY.

JOHN WHITELEY.

THINK oft, of your duty to God,  
Though sorely afflicted you be;  
Not through fear of the rod,  
Nor yet because danger you see.

Think more of your duty to man—  
Your brothers and sisters on earth;  
The surest of ways that you can  
Prove your claim to heavenly birth.

Fail not in your duty to do,  
Nor yet in your duty to know;  
Words may be well, prayer is, too;  
But add to them works, and keep low.

The true "faith which worketh by love,"  
Has no need for fear of the rod;  
Our duty, below or above,  
Will lead us in safety to God.

*Shirley, Mass.*

#### HONORABLE AGE.

"Honorable age is not that which standeth in length of time."—*Apocrypha.*

THE age which stands in honor  
Flows not through mold of time,  
Nor measured by the length of years  
That run in rhythmic chime;  
But wisdom crowns the hoary head,  
And marks the gifted sage,  
While an unspotted life on earth,  
Is honorable age.—*M. J. A.*

[Contributed by Elder G. B. Avery.]

EXHORTATIONS OF IGNATIUS,  
BISHOP OF ANTIOCH.

IGNATIUS was martyred at Rome, by being thrown to the wild beasts in the Roman Amphitheatre, in the year 107. While on his way from Smyrna to Rome, to be martyred, he wrote the following Exhortations. These papers were found and first published by Arch Bishop Usher from two old manuscripts, their first publication was in the year 1647.—

*Exhortations of Ignatius to the Christian Church at Ephesus.*

"NEGLECT not assemblies for thanksgiving and prayer; for, when you assiduously attend on these things the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith.—Remember me, as Jesus Christ also does you.—Pray for the Church in Syria, whence I am led, bound, to Rome.

Lay aside the old bitter leaven and be transformed into a new leaven, which is of Christ; therefore, being his disciples, let us learn to live according to Christianity. Be studious of that best of all blessings—unity!"

IGNATIUS' LETTER TO POLYCARP.

"I EXHORT thee by the grace with which thou art clothed to apply thyself to the course of duty, and to admonish all, that they may all be saved.—Do justice to thy station with all diligence, both temporal and spiritual.—Be studious of that best of all blessings,—unity. Bear with all, as, also, the Lord with thee.—Bear with all in charity, as indeed thou dost.—Find time for prayer, without ceasing.

Ask for more understanding than thou hast at present; Watch, and possess a spirit ever attentive.—Speak to each separately, as Almighty God shall enable thee to do.—Bear with the diseases of all as a perfect combatant.—The more labor, the more reward.

If thou love only the obedient disciples, thou evinceth no grace. Rather bring into orderly subjection the turbulent, through meekness. Every wound is not cured by the same method of ap-

plication.—Watch as a divine wrestler; thy theme is eternal life, and immortality.

Let not those who seem as experienced Christians, and are yet unsound in the faith stagger thee: stand firm as an anvil continually struck.—It is the character of a great wrestler to be mangled, and yet to conquer.

Be more studious than thou art; Consider the times, and expect Him who is *above all time*, who is unconnected with time, the Invisible One, made visible for us:—the impassable, but passable for us, who bore all sorts of sufferings for us.—

Let not widows be neglected; Next to the Lord, do thou take care of them. Let nothing be done without thy cognizance.—Do thou nothing without the mind of God.—Let assemblies be more frequently held, seek out all by name. \* \* \* \* If any can remain in chastity, for the honor of the Lord, let them do so without boasting: if they boast, they are lost! And, if the man set himself above the Bishop, he is lost."

◆◆◆  
MY FAITH.

MRS. E. E. BROWN.

I TRUST in God; whatever ills  
Around my pathway fall,  
Whatever clouds obscure my sun,  
God sends and guides them all.

I am not wise to frame a creed,  
Or talk of things divine;  
I know not where 'twixt good and ill,  
To draw a boundary line.

I cannot tell what saints shall fill  
His glorious courts above,  
I only know this one blest truth;  
That God is boundless love.

And knowing this, I cannot fix  
The limits of his grace,

Or tell what souls have strayed beyond  
The light of his dear face.  
So in my faith I rest content,  
Where'er my lot may fall;  
I cannot wander far from Him  
Who's care is over all.

—Selected.

ACROSTIC.

*Exhortations from "The Sermon on the Mount."*

*Matthew.*

- G**IVE to him that asketh thee and from him that would borrow of thee turn not thou away. v., 42.  
**E**nter ye in at the straight gate. viii., 13.  
**N**o man can serve two masters. vi., 24.  
**E**very good tree bringeth forth good fruit. viii., 17.  
**V**erily I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing. v., 26.  
**A**gree with thine adversary quickly while thou art in the way with him. v., 25.  
**M**oreover when ye fast be not as the hypocrites of a sad countenance. vi., 16.  
**A**s and it shall be given you, seek and ye shall find; knock and it shall be opened unto you. vii., 7.  
**R**ejoice and be exceeding glad for great is your reward in heaven. v., 12.  
**T**he light of the body is the eye. vi., 22.  
**I**f thine eye be single thy whole body shall be full of light. vi., 22.  
**N**ot every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. viii., 21.

*Mt. Lebanon, N. Y.*

Enfield, Conn., 1887.

**D**EAR CHILDREN:—"Blessed are the peacemakers." Denying self makes peace. Follow Christ, who sought not to please Himself, and be partakers of His peace, which He gives unto those who imitate His example. The pure in heart find peace within. Strive for purity, patience, and peace. Growing in virtue is growing in peace, as time speeds on will virtue increase. "To be carnally minded is death, but to be spiritually minded is life and peace." Behold the upright, for the end of such is peace. Pleasant and peaceful are Wisdom's ways. Walk therein. "Let the peace of God rule in your hearts." This is an absolute command; therefore do not despair of peace as if it were unattainable, when you are commanded to let it rule in your hearts. Make room in your hearts for the peace of God to enter.

Say to the angry waves of passion and rebellion, "Peace be still!" Breathe more of the pure air of heaven, and be strengthened by the sweet songs of peace the angels sing. Submission to God's will cannot fail to bring peace to your spirits. Keep your hearts pure, your aspirations holy, your thoughts humble and mild, your souls ever open heavenward, and you will be enriched with the fruits of the Spirit, which are love, joy, and peace. "Let your lives be peaceful and true, or else be sure you will it true." Do your best toward increasing the knowledge of and making more real the advent of "Peace on earth, good will to men." In purity of life, in meekness and humility, in silent, brave, trusting endurance, a strength of spirit will be given you to rise through affliction and suffering to peace.

Your Brother,  
Daniel Orcutt.

FRIENDLY NOTICE.

THE other day I, [Editor of the Albany Argus,] met Elder Frederick W. Evans, of the Shaker Community at Mount Lebanon. He seemed to have been benefited by his English trip, concerning the results of which he waxed most eloquent. The Argus published an account of his reception meeting, with the addresses of Dr. Peebles and the Elder giving a report of their mission. Naturally this was largely concerned with the doings of these preachers, but the result of their earnest words is only now becoming manifest. From letters and papers received from the other side, it is seen that they made lasting impressions, and that their arguments have been discussed and pondered, to the effect of making more converts.

The Elder said to me: "We brought over a few with us, and left a goodly number preparing to come as soon as they can settle business affairs. But what I hope to see is the Shaker order established in England. There is where it properly belongs. The governmental upheaval is the indication that the time has come to abolish church and state."

Owing to our proximity to their leading settlement, Albanians have always been

familiar with the tenets of their order. We cannot quite realize how striking these ideas must seem when promulgated to those in other lands. Not a few of the great intellects have been strangely interested in, and drawn to the Shaker faith. Twenty years ago Hepworth Dixon wrote: "The people are like their village, soft in speech, demure in bearing, gentle in face, a people seeming to be at peace not only with themselves, but with nature and with heaven." And again: "After spending a few days among them, seeing them at their meals and at their prayers, in their private amusements and in their household work, I found myself thinking that if any chance were to throw me down, and I were sick in spirit, broken in health, there would be few female faces next after my own wife and kin that would be pleasanter to see about my bed. Life appears to move on in Mount Lebanon in an easy kind of rhythm; order, temperance, frugality, worship, every one seems busy, every one tranquil." Still further he adds: "Measured against the millions of Christian people in the United States, six or seven thousand Shakers may appear of small account; and this would be truth if strength of spiritual and moral forces could be told in figures, but one man with ideas may be worth a parliament or army."

The full force of such a tribute will be understood when it is remembered that these virtues are not predicted of individuals, but of a sect. Could equal tribute be paid to Christians, as a body?

—*The Albany Argus.*

#### TWENTY IMPOLITE THINGS.

1. LOUD and boisterous laughing.
2. Reading when others are talking.
3. Talking when others are reading.
4. Cutting finger nails in company.
5. Joking others in company.
6. Gazing rudely at strangers.
7. Leaving a stranger without a seat.
8. Making yourself hero of your own story.
9. Reading aloud in company without being asked.

10. Spitting about the house—smoking or chewing.
11. Leaving church before worship is over.
12. Whispering or laughing in the house of God.
13. A want of respect and reverence for seniors.
14. Correcting older persons than yourself especially parents.
15. Receiving a present without an expression of gratitude.
16. Not listening to what one is saying in company.
17. Commencing to eat as soon as you get to the table.
18. Answering questions that have been put to others.
19. Commencing talking before others have finished speaking.
20. Laughing at the mistakes of others.

—*The Earth.*

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THE first effect of tobacco taken in any manner, is upon the mucous membrane of the lips, mouth and throat, which soon impairs their healthy condition, and creates a desire for other narcotics, especially alcohol. Most drunkards commence with tobacco. From these the disease extends upwards into the nostrils, and down into the stomach and also into the air vessels of the lungs; these membranes become thickened, their secretions are changed, and the first stage of digestion which should begin in the mouth is seriously interfered with; if continued, dyspepsia, or chronic inflammation ensues.

The cure for all these is abstinence from the poison. Let it alone and you will get well.—*Henry T. Childs.*

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THE BIBLE FROM A PRINTER'S STAND-POINT.—Printers might like to know that the entire Scriptures contain 2,275,260 ems in diamond and 2,807,840 ems in nonpareil. It would take a printer a year and a half to put the Scriptures in type, at the rate of 5,000 ems per day. The quantity of metal required in nonpareil would be about 6,500 pounds, in bourgeois 13,000, and in pica 26,000 pounds.

—*Baltimore Labor Free Press.*

**THE MANIFESTO.**  
DECEMBER, 1887.

OFFICE OF PUBLICATION.

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**NOTES.**

**GOOD WILL TO MAN.**

It is with feelings of gratitude that we find ourselves penning these lines for the Dec. Manifesto. The twelve months that have been given to fill out the full year, with buds and flowers and fruitage will soon have passed peacefully into the land of shades.

Each season has borne precious treasures for the good of mankind and in these seasons we have shared abundantly the many gifts that came from the hand of our Heavenly Father, and Mother,—God.

New interests will now be developed, new life demanded and an earnest, prayerful attention to the needs of humanity, our work of gospel love.

It was in the beautiful spirit of this same love element that Jesus impressed this truth upon his disciples. God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

We marvel at this great condescension of our God, as it is in striking con-

trast with the selfishness that is in man, where the strong dominate over the weak, and where the rich live in luxury at the expense of the poor.

However, fair or faulty we may have presented ourselves before God or man, we have been privileged to gather in vessels of our own preparing, and through God's infinite love, preserve these gifts which have held us to some extent, under the care and protection of an over-ruling Providence. Although "we may not have whereof to boast," we have seen the light of God's truth and heard the voice of the messengers of love, the gospel testimony of Jesus Christ. It has whispered this unerring test to our souls.—"All that a man hath, yea and his own life also," must be given to secure the promised reward.

Volumes of nicely adjusted theology, or tomes of speculative Christianity may be beautifully written, but their value would be as the value of dust, when righteousness or a pure heart was demanded. The wants of humanity are such that there is no time to waste in non-essential speculation. We must work while the day lasts, for the night will certainly overtake us, in which no man can work.

That we have been sheltered from overwhelming calamities and are still spared to enjoy the immunities of life, —That we have been blessed with the fruitage of honest labor, and can say with the apostle, "We owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." We find in these subjects many good gifts over which we may rejoice with thanksgiving and praise. On every hand the goodness of God is seen in its unfolding beauty, fully and freely

proffered to the willing heart and to the obedient mind.

The time has been when men accredited themselves with rights to divine favor as special privileges for something which they may have said or done. This assumption has paved the way for countless forms of cruel persecution, to be inflicted upon the less powerful class. Whatever may have been brought down through the ages, by legendary lore, or retained by any form of tradition, we rest assured that the laws which God has established in his wisdom, will act, harmoniously, irrespective of "names or sects or parties."

Divine love can be no respecter of persons, only so far as they work in harmony with the law of right. Hearts that are unclean cannot be wholly suitable for the preservation of divine gifts, and interests that are divided between righteousness and selfishness can never secure peace or prosperity to the individual.

Increasing with the light that has come into the world, we shall see in all clearness the manifestations of God's work. Every year, month and day presents to us some unfoldment of spirit power, some demonstration of God's love to man, and some duty where the cross and the crown can bring victory for right and make on earth a paradise of God.

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THE Amour mission in Chicago is a great religious and benevolent enterprise, conducted on a somewhat novel plan. The late Joseph Amour bequeathed \$100,000 to establish it, and his brother Philip D. Amour, feeling that the amount was inadequate to the work which might be done, added \$300,000 to it.—*Boston Journal*.

## Sanitary.

### USES OF BORAX.

A CUP of powdered borax on your wash, stand will do wonders in the way of softening the skin. If you have been working in the garden, or doing anything about the house which has tended to make your hands rough, when you wash them dip your fingers in the borax and rub your hands well with it. Borax (pulverized) sprinkled plentifully around the haunts of water bugs will drive them away. Cockroaches also will yield to this treatment and depart. The safest and best thing also for washing the hair is a moderately strong solution of borax in water. Pure water should be used immediately after washing with the borax and water. The washer-women of Holland and Belgium, who get up their linen so beautifully white, use refined borax as washing powder instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water. They thus save in soap nearly half. All the washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines, (requiring to be made stiff,) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and, therefore, it should be kept on every toilet table. To the taste it is rather sweet; but not at all unpleasant, is an excellent dentifrice, and in hot countries is employed in combination with tartaric acid and bi-carbonate of soda as a cooling beverage.

Good tea cannot be made with hard water; but all water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-fifth. Our lady readers who have not used borax have been losing a great help and comfort. If once tested, none will be without it on the toilet table. It removes stains and dirt from the hands better than soap, and at the same time softens and smooths the skin. It is excellent for wash-

ing laces, and will, without injury, cleanse brushes and combs in a few moments. It extracts dirt from articles of delicate texture without rubbing, it being only necessary to put them to soak in a solution of borax over night, and to rinse them in the morning.

Two tablespoonfuls of pulverized borax dissolved in a quart of water, to which add enough water to cover a pair of blankets, will cleanse them beautifully. It also saves great labor in washing paint.

—*Hall's Journal of Health*

A BAD BREATH may be cured as follows, no matter what the cause: Three hours after breakfast a teaspoonful of the following mixture: Chlorate of potassa, two drachms; sweetened water, four ounces: wash the mouth occasionally with a similar mixture, and the breath will be as sweet as an infant's of two months.

—*Hall's Journal of Health*.

*An Educated Chinaman Gives His Reasons for Preferring the Heathen Belief.*

WONG CHIN FOO, has written a letter to the *North American Review* explaining his faith, or why he is a heathen. He starts with saying that he was born and raised a heathen, and up to the age of seventeen practiced its moral and religious code, and "my conscience was clear, and my hopes as to future life were undimmed by distracting doubt." At this age he was transferred "to the midst of our showy Christian civilization, and was bewildered by the multiplicity of sects, each one claiming a monopoly of the only and narrow road to heaven." "I looked into Presbyterianism," he says "only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein, of different 'shell,' warring over the merits of cold-water initiation and the

method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it struck you, like a spasm,—and so you 'experienced' religion. The Congregationalists deterred me with their starchiness and self-conscious true goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in the united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest the animosity. It haughtily declared itself the only true church, outside of which there was no salvation—for Protestants especially; that its chief prelate was the personal representative of God on earth, and that he was infallible. Here was religious unity, power and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than my heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me 'sound brass and tinkling cymbals.'

"Call us heathens if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State.... Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people than among one million heathen, churchless and unscrupulous. Christian talk is long and loud about how to be good and act charitably.

It is all charity and no fraternity—"there, dog, take your crust and be thankful!" And is it, therefore, any wonder there is more heart-breaking and suicides in the single State of New York in a year than in all China?"

"The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does is for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions, and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted 'to open China for their missionaries.' And opium was the chief, in fact, only, missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crimes resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, beside the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for—gold. And then they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!'"

"On the whole, the Christian way strikes us as decidedly an unnatural one; it is every one for himself—parents and children even. Imagine my feelings, if my own son, whom

I loved better than my own life, for whom I had sacrificed all my comforts and luxury, should, through some selfish motive, go to law with me to get his share prematurely of my property, and even have me declared a lunatic, or have me arrested and imprisoned, to subserve his interest or intrigue? Is this a rare Christian case? Can it be charged against heathenism? We heathen are a God-fearing race. Aye, we believe the whole universe-creation—whatever exists and has existed—is of God and in God; that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by Him; that he has created this and other worlds to effectuate beneficent, not merciless, designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow man. 'Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to come to Confucius."

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O WISDOM! thou has truly said, when as  
The culminating point of honor due,  
Thou gavest preference unto *conquered self*.

—A. J. Calver.

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BLESSED is the man who forgiveth those who trespass against him, who is kind to the unkind, charitable to his censors, loving to his enemies; for he is perfect as God is perfect, and he shall inherit the tree of life forever.—W. C. Griffiths.

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THE serene, silent beauty of a holy life is the most powerful influence in the world next to the almighty of the Spirit of God.

—Spurgeon.

## Books and Papers.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** Contents: Nov. Pundit; Ramabai; Metaphysics or Phrenology,—Which? Some Notable Characters of the Day; Mesmerism Forty years ago; The Wealth of Southern Pines; The Human Organization and Religion; Going to John; A Girl's Problem; Comic Side of Animal Life; Julius Caesar's Temperament; Health Experience of an aged Man; Pulmonary Consumption; Patent Medicines, etc., etc. Fowler & Weis Co. 775 Broadway, N. Y. \$2. a year.

**HALL'S JOURNAL OF HEALTH.** Nov. Contents; A Remarkable Verification; Shakers and Shakerism; Cancer; What Every Girl Ought to Learn; Electrical Mechanism; Use of Toilet Soap; Forewarning; Mind Cure; The Olive Tree; The Seybert Commission, etc., etc. Office 206 Broadway, N. Y. \$1. per year.

### Alden's Manifold Cyclopedia.

Volume I. of this work, now on our table, abundantly fulfills the promises of the publisher's prospectus. It is a really handsome volume of 640 pages, half Morocco binding, large type, profusely illustrated, and yet sold for the price of 65 cents; cloth binding only 50 cents—postage 11 cents extra. Large discounts even from these prices are allowed to early subscribers. It is to be issued in about thirty volumes.

The MANIFOLD CYCLOPEDIA is, in many ways, unlike any other Cyclopedia. It undertakes to present a survey of the entire circle of knowledge, whether of WORDS or of THINGS, thus combining the characteristics of a Cyclopedia and a Dictionary, including in its vocabulary every word which has any claim to a place in the English language. Its form of publication is as unique as its plan—the "Ideal Edition" its publisher calls it, and the popular verdict seems to sustain his claim. It certainly is delightfully convenient. It will not be strange if this proves to be the great popular cyclopedia. It certainly is worthy of examination by all searchers after knowledge. The publisher sends specimen pages free to any applicant. John B. Alden, Publisher, 393 Pearl St., New York, or Lakeside Building, Chicago.

THERE is no subject that has a firmer hold upon the mind than that which teaches of a life beyond the boundary of time. Whether intuitive or brought out by education, it has an influence upon the race of mankind that has come to stay.

Simple minded and unprincipled characters have also presented their side of this wonderful work, and their followers are "a multitude." With all these conflicting views it is refreshing to find a paper, like the R. P. Journal, that cuts a straight path through the whole, and carefully and correctly informs its many readers how the religious world moves. Published by John C. Bundy. No. 92 La Salle St. Chicago, Ill. \$2.50 a year.

**SOCIAL ETHICS.** THIS is the title of a pamphlet containing the addresses of C. H. Kitchell, E. H. Bem and Wm. M. McLaury, M. D. on the subject of *Social Evil*.

They were read before the Society of Medical Ju-

risprudence, at the Academy of Medicine, in the city of New York.

It is, indeed, pleasant to know that the warning voices of good men may be heard, from time to time urging the necessity of a more careful observance of God's laws. The sad and often fearful penitences that are brought upon man through ignorance of his own being, or through willful transgression, makes the journey of this life one of sorrow instead of happiness.

Dr. McLaury and the other writers deal with the subject like officers who are contending against an almost overwhelming foe, and the struggle must terminate in victory or death. The addressees are well worthy of a careful perusal by all who are interested in the growth of right over wrong.

**TRUTH,** a magazine of Christian Science. This is a new work. Vol. I., No. 1. Edited by Mary H. Plunkett. A few words from the Editor's introduction may show what is intended. "We desire to make practical the prophetic announcement that has come down all the ages." "Know the Truth and the Truth shall make you free." "We desire you to know that you are no longer under the bondage of sickness, sin and death—that sickness, sin and death are but symbols in the moving law of negation: and that in the white light of Science they will entirely disappear from human consciousness." We wish the best of success to every class who are the ministers of kind words to those in sorrow, or who are able to heal the sick of their infirmities.

Published by Truth Publishing Co., Chicago, Ill.

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**ERRATA**—In Nov. Manifesto, on page 255  
All our *life* service,—read, All our *lip* service.

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WHEN Death, the great reconciler, has come it is never our tenderness that we repent of, but our severity.—George Eliot.

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THE pleasure of doing good is the only one that never wears out.—Anon.

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## Deaths.

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J. Greene Eaton, at Enfield, N. H. Oct. 12, 1887. Age 75 yrs. and 5 mo.

Elder Isaac Beals of Novitiate order, Union Village, Ohio. Oct. 12, 1887. Age 83 yrs. 6 mo. and 10 days

Sophia M. Lowd, at Canterbury, N. H. Oct. 19, 1887. Age, 75 yrs. 5 mo. and 17 days.

Abram T. Ellis, at Watervliet, N. Y. Oct. 25, 1887. Age 74 yrs. 7 mo. and 28 days. Has lived in the Community twelve years.

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